

# the CRITERION

Archdiocese of Indianapolis

VOL. XIV, NO. 36

INDIANAPOLIS, INDIANA, JUNE 13, 1975



**AT CATHEDRAL ORDINATION**—The above photo was taken last Saturday morning at St. Peter and Paul Cathedral during ordination ceremonies conducted by Archbishop George J. Bliskup, raising three men to the dignity of the priesthood. Ordained for the Archdiocese were Father Patrick A. Doyle, Father Jack W. Porter and Father William Turner. More than 500 persons were in the congregation, and about 100 priests participated in the ancient ritual of the laying on of hands. Related photos on Page 5.

## Parish assessments to remain unchanged

There will be no increase in parish assessments for the new fiscal year beginning July 1, despite an anticipated increase in Archdiocesan expenditures of more than 11%.

Assessments paid by the parishes account for the great bulk of the Arch-

diocese's income. They are based on such factors as the general financial condition of a parish and a percentage of income.

The complete Budget and Assessments Report for the next fiscal year appears on Page 3.

The Archdiocesan operational budget for the fiscal year ending June 30, 1976, totals \$618,663, according to financial data mailed to priests last week by Archbishop George J. Bliskup. Expenses for the current year, projected to the end of this month, total \$557,122.

"WHILE EVERY effort has been made to limit spending, inflation and improved programs of service have increased our budget expenditures for next year," Archbishop Bliskup said. "However, because of a projected net income surplus from this year's operation, as well as an increase in other sources of income, we feel it will not be necessary to raise the assessments this year."

"Next year is also the year that

### Bishop's resignation protests abortion law

OSLO, Norway—Resigning from his diocese "as a matter of conscience" in protest against a new Norwegian law for easier abortions, a prominent Lutheran bishop said the government's disregard of the established church's repeated warnings against abortion deprives Norway's state-church system of any reason for being.

The Lutheran Church is Norway's state church, but Bishop Per Loennevig of Borg declared in his resignation statement to King Olav:

"When the state demonstratively disregards the church on a vital matter and shows that it depends on quite different advisers, the state-church system has lost its rationale and internal credibility."

Bishop Loennevig is the first Norwegian Lutheran bishop to leave his ministry in peacetime as a protest against state action.

all parishes and institutions will be reviewing their financial position. We therefore feel it best to maintain the status quo on parish assessments."

In April Archbishop Bliskup outlined a comprehensive revision of Archdiocesan fiscal policy to be implemented by June 30, 1976. The policy includes consolidation of all debts of a parish, mandatory deposit of surplus funds with the Archdiocese, and increased efforts to liquidate parish debt.

**EXPENDITURES** for the upcoming fiscal year are divided into five budget categories: Archdiocesan Offices (\$272,098); Chaplaincies (\$62,995); Archdiocesan Administration (\$188,620); Assessments paid by the Archdiocese (\$78,270); and Insurance (\$16,680).

The Office of Education accounts for most of the expenditures earmarked for Archdiocesan offices. Education has been budgeted \$172,000. Other major office items include Communications (\$19,340), Tribunal (\$38,000) and Personnel Board (\$8,932).

Campus ministries are allocated \$43,200 of the Chaplaincies budget, with hospital ministries to receive \$10,560.

Administrative salaries for the year have been set at \$109,628, and administrative expenses at \$78,992.

**THE TWO MAJOR** assessments to be paid by the Archdiocese will be \$30,794 to the Indiana Catholic Conference and \$21,000 to the Catholic University, Washington, D.C. The United States Catholic Conference will receive \$13,210 and the Indiana Interreligious Commission on Human Equality \$12,380.

Insurance expenses, such as liability insurance and workmen's compensation, are expected to total \$16,680.

The Clergy Hospitalization Fund started the current fiscal year with a reserve of \$30,438.21 and an estimated \$5,500 of the reserve will have been used by the end of this month. The Archbishop noted that hospital costs are continuing to rise, but said that the reserve was expected to be adequate for the coming year and therefore rates would remain static.

The Clergy Retirement/Disability Assessment also will remain at 10% of the parish assessment plus \$350 per priest. There will be no change in this area until the end of the 36-month Retirement Fund Campaign program.

# Panel appointed to oversee tri-part program on Justice

Archbishop George J. Bliskup has appointed a 13-member Archdiocesan commission to oversee and coordinate a broad-ranging program focusing on justice.

The panel will be the key force behind the Archdiocese's participation in an intensive education project involving all parishes, in the first Indiana Delegate Assembly sponsored by the five dioceses of Indiana and in the Church's celebration of the nation's Bicentennial.

Called the Archdiocesan Commission on Justice in Our Lives, the panel will meet for the first time on Monday, June 16, at Ladywood - St. Agnes School, Indianapolis.

General chairman is Father Francis R. Tuohy, Chancellor of the Archdiocese. Executive chairman is Father Lawrence W. Voelker, Archdiocesan Coordinator for the Indiana Catholic Conference and pastor of St. Thomas More parish, Mooresville.

Members of the commission are: Robert Ensmen, Bloomington. He is a member of the Archdiocesan Committee for the Campaign for Human Development and a former president of the parish council of St. John the Apostle parish.

Shirley Evans (Mrs. Frederick K.), Indianapolis. She is chairman of Archdiocesan Black Catholics Concerned and a member of the board of directors of St. Elizabeth's Home and the board of directors of the Committee for the Preservation of Life. She has a master's degree in social work from Columbia University and is a Lay



Fr. Tuohy

Minister of the Eucharist at St. Thomas Aquinas parish.

Sister Margaret Freeman, O.S.F., Indianapolis. A member of the Social Concerns Commission of the Sisters of St. Francis, Oldenburg, she is currently residing at St. Monica's parish. She recently completed work on a master's degree in social work at St. Louis University.

Father Bernard Head, Indianapolis. He is chairman of the Division of Theology and Philosophy, Marian College. He is past president of the Presbytery and Priests' Senate of the Archdiocese and is a member of the Archdiocesan Commission on Ecumenism.

Tom Morgan, Freedom. He has been associate director of Catholic Charities since 1970. He has an M.S.W. degree from the Indiana University School of Social Sciences.

James J. Russell, New Albany. He is president of the board of directors of Catholic Charities and state director of Church Affairs for the Knights of Columbus. An advertising art director and designer, he is also past president of the Archdiocesan Council of Catholic Men. He is a commentator and Lay Minister of the Eucharist at Holy Trinity parish.

Charles Schisla, Indianapolis. He is director of the Catholic Communications Center and formerly served as Archdiocesan Coordinator for the Committee for Nonpublic Schools.

Sister Judith Shanahan, S.P., Indianapolis. She is director of the Department of Planning, Office of Catholic Education. She has done graduate work in the Sociology of Race Relations and is a consultant to the Indiana Interreligious Commission on Human Equality.

Catherine F. Siffin (Mrs. William J.), Bloomington. She has been program director of the Adult Learning Center of St. Charles parish since it opened in February, 1973, and is the parish's Director of Religious Education for adults. She has done graduate work in government and communications.

Sister Marie Kevin Tighe, S.P., St. Mary-of-the-Woods. A former teacher and principal, she has for the past three years been engaged full-time in a program of corporate renewal under the direction of the Center for Planned Change.

Mary Kaye Tolen (Mrs. Wayne), Richmond. She is a member of the Archdiocesan Committee for the Campaign for Human Development and is past president of the Archdiocesan Council of Catholic Women. She has been active in many ecumenical projects in her community, including Richmond Interfaith Housing.



Fr. Voelker



Fr. Head



Mrs. Siffin



Russell



Sr. M. Kevin



Mrs. Evans



Sr. Judith



Schisla

community, including Richmond Interfaith Housing.

**THE COMMISSION** has been given a very diversified responsibility. It will be expected to supervise, coordinate, and evaluate a three-phase program.

Initial stages of the program will revolve around a series of parish discussions/dialogues to be held this fall. From these discussions are expected to emerge the concerns of the people as they relate to justice. Those concerns, in turn, will be relayed to the first Indiana Delegate Assembly, to be held February 29-March 2, 1976, in South Bend, and will help shape the agenda of a national Catholic Bicentennial convocation to be held in Detroit in July, 1976.

"We hope that the discussions will provide the opportunity to focus the concerns of parish people on justice as a personal quality that should be in each of our lives and in the life of the Church in Indiana," Archbishop Bliskup told members of the commission.

The discussions also will serve as the beginning of a comprehensive education to justice project in the Archdiocese. Whenever possible, educational efforts will be incorporated into existing programs or activities. The commission will oversee the training of discussion leaders and the selection of a variety of resource material.

## Vatican press hails reopening of Suez Canal

**VATICAN CITY**—Pope Paul VI and the Vatican media have pulled out all stops in hailing the first bit of good news from the Middle East in months—the reopening June 5 of the Suez Canal.

Praise issued from the Vatican for Egypt, Israel and for the American mediation which led to the canal's unblocking. Vatican spokesman Federico Alessandrini, writing in a personal capacity, took the opportunity to reproach other nations for not working harder to set right a situation which especially crippled the developing nations.

**ALESSANDRINI'S** comments came in an editorial in Vatican City's weekly magazine, *L'Osservatore della Domenica*. In addition, the Vatican daily newspaper, *L'Osservatore Romano*, featured the canal's reopening on its June 5 front page, accompanied by a prominent unsigned editorial.

Alessandrini said that the canal's closing had hurt developing African and Asian countries especially.

At his outdoor general audience May 21, the Pope, in an extraordinary move, blessed the 40-foot steeple which was stationed to the left of St. Peter's Basilica. The steeple, owned by a Milanese businessman, became one of the first boats to sail through the reopened canal June 5.

**POPE PAUL** for years has been preoccupied with the Middle East situation and has called for a special internationally guaranteed status for Jerusalem and the Holy Places. Much of his private visit with President Ford and Secretary of State Henry Kissinger June 3 was dedicated to the Middle East.

Vatican radio feted the canal's reopening by broadcasting the text of *L'Osservatore Romano's* editorial comment. The radio's twice-daily information program for Holy Year pilgrims began June 5 with brief tributes in several languages to the reopening, speaking of its implications for peace.

## Board of Education to meet on Tuesday

The Archdiocesan Board of Catholic Education will meet at 7:30 p.m., Tuesday, June 17, at St. Patrick school, 950 Prospect St., Indianapolis.

Included on the agenda are a report of the nominating committee for the election of new officers and a presentation on the adult education program at St. Patrick's by Sister Jane Bodine, S.P., director.

Hosting the meeting will be the Indianapolis Central District Board. District representatives on the Archdiocesan board are Harold Everett, Holy Angels parish, and Father Joseph Mader, Holy Rosary parish.

The meeting is open to all interested persons and there will be an opportunity for questions and comments from the floor.

## Releases first volume of reformed breviary

BY JERRY FILTEAU

**WASHINGTON**—The first of four volumes of the reformed breviary or "Liturgy of the Hours" has been published in English.

The publication is a major event marking the "most encompassing" reform of this liturgical prayer in recent history, according to Augustinian Father John Rotelle, director of the Bishops' Committee on the Liturgy of the National Conference of Catholic Bishops (NCCB).

The Liturgy of the Hours is an official daily liturgical prayer of the Church—mandated to bishops, priests and deacons and recommended for lay persons and Religious—intended to sanctify the whole day by prayer.

**ITS CHIEF** components are morning and evening prayers, and it also includes sections that are called the office of readings (with three Psalms and a biblical and non-biblical reading), midday prayer, and night prayer.

Before the reform began, the Liturgy of the Hours was known commonly as the "divine office" or the "breviary."

In an interview, Father Rotelle said the four-volume book being published by the Catholic Book Publishing Company will be about 8,000 pages—about 2,000 pages per volume.

The first volume covers 17 weeks from Pentecost to mid-August. Volume four will cover the period from mid-August to the beginning of Advent, and volumes one and two will cover the seasons of Advent-Christmas and Lent-Easter, respectively.

The basic price is expected to be \$19.95 per volume.

**FATHER ROTELLE** pointed out that the reform of the breviary began in 1965 at the Vatican, and the reformed version was completed in Latin in 1971.

The International Commission on English in the Liturgy (ICEL), which was formed during the Second Vatican Council by bishops of English-speaking countries, began immediately to translate the massive work into English.

The "most significant" changes in the reform, Father Rotelle said, are the incorporation of a much larger number of biblical and non-biblical readings and the "introduction of (Continued on Page 2)

## Little Flower to hold dedication of plaque

**INDIANAPOLIS**—A special dedication program will be held at 3 p.m. Sunday, June 15, at Little Flower Church as part of the year-long celebration of the parish's 50th anniversary. A new plaque honoring the founding pastor, Father Charles Duffey, will be dedicated at that time.

All former parishioners and friends are invited to attend the celebration. The parish choir will sing. An Open House will follow the dedication.

Other events on the Little Flower anniversary year calendar include: a Homecoming Party on Sept. 13; a special Novena to St. Theresa from Sept. 26 to Oct. 4 to be conducted by priests who formerly served at the parish; and the official Anniversary Mass and Dinner to be held on Oct. 5, the Feast Day of St. Theresa.



**AT HAMBURG GROUNDBREAKING**—Ground was broken recently for the new St. Anne Church in Hamburg, replacing the edifice which was destroyed in the disastrous tornado on April 3, 1974. Shown above, left to right, front row, are: August Lamping, chairman of the parish building committee; Father Thomas Lyons, pastor; Edith Lamping; and Edna Bedel. In the second row, left to right, are: Charles Hottel, Tony Bedel, George Bedel, Harold Nobbe,

Virgil Haskam, David Leising, Tim Ludwig, Omer Prickel, John L. Lamping, Dale Bruns, Cletus Lamping, Howard Barth and Steve Barth. Pictured, in addition to members of the building committee, are representatives of the various architectural and contracting firms who are engaged in building the new church, which is expected to be completed sometime next spring or early summer. [See Tacker, Page 3]



## Releases reformed breviary

(Continued from Page 1)

intercessions in the morning and evening prayers" that were not in the former breviary.

He said the new Liturgy of the Hours book is the first publication of the ICEL English translation approved for use by the bishops' conferences of the United States, Canada, Australia, New Zealand, India, the Philippines, the Antilles and South Africa.

Father Rotelle said that the old breviary's secondary readings on the lives of saints, which often contained pious legends, some of them of questionable accuracy, have been replaced with biblical and non-biblical readings.

Father Rotelle said the new book can be substituted immediately for previous books, since it is already officially approved. Eventually interim editions now in use will be phased out, but probably "no sooner than Advent of 1976," he said.

HOWEVER, PRIESTS who would have a hard time making the transition because of age or other difficulties, may still use the older version in private prayer if they receive permission from their bishop to do so.

According to Father Rotelle, other publishing companies will produce editions of the reformed breviary. A chief difference, he noted, may be in the use of other approved translations of the Bible for the biblical readings.

### Fr. Hilary resigns

ST. MEINRAD, Ind.—The Very Rev. Hilary Ottensmeyer, O.S.B., 51, president of St. Meinrad College for the past 14 years, has resigned because of ill health.

Father Hilary suffered an attack of hepatitis last year and recently had a relapse. His doctors have urged him to limit activities for a least a year. His resignation is effective July 15.

### SUMMER HOURS

The Archdiocesan Religious Education Resource Center located in the Office of Catholic Education, 131 S. Capitol, will be closed on Saturdays throughout the months of June, July and August. For inventory purposes, the Resource Center will be closed daily from July 14th to August 18th. Those needing materials during these four weeks are asked to make plans to obtain such materials prior to July 14.

The priest added that shortened versions, such as books containing only morning and evening prayers, will also be published in order to encourage wider use of the Liturgy of the Hours by lay persons and Religious Brothers and Sisters, who are not obligated to pray the whole Liturgy.

Responding to a suggestion that many priests in recent years seem to have paid little or no attention to their obligation to pray the Liturgy of the Hours daily, Father Rotelle made several points.

In the first place, he said, the instructions preceding the Liturgy of the Hours say the obligation of the prayer rests on "bishops, priests, and other sacred ministers who receive the mandate of the Church to celebrate the Liturgy of the Hours," and this obligation is "to celebrate daily, in-

sofar as possible at the appropriate times."

"THE OBLIGATION is there, no doubt," Father Rotelle said. But he warned against a misunderstanding of the gravity of the obligation in terms of a mechanical or numerical perspective.

The first obligation, which belongs to all Christians, he said, is to pray. Secondly, there is a "special mandate" to Religious and to bishops, priests and deacons to pray "in the name of the Church."

He said a number of people have expressed pessimism over revived use of the Liturgy of the Hours, but he feels quite optimistic.

In his own travels around the United States, "and in fact all over the world," he said, he has noticed "a greater awareness of the place of prayer in the life first of the Christian and secondly of the minister."

## Bishops hail new farm labor law in California

SACRAMENTO, Calif.—The Catholic bishops of California have hailed the state's new agriculture labor relations act and urged steps to be taken so that the United Farm Workers of America (UFWA) and the Teamsters can suspend boycotts, strikes and slow-downs.

The law provides for state supervised secret ballot elections to guarantee farm workers the right to be represented by the union of their choice or by no union.

The bishops urged the creation of a "new era of mutual trust, which must be the first step toward peace in our fields."

The statement was issued immediately after the legislation was signed into law June 5 by Gov. Edmund G. Brown, Jr.

Chavez has accused the growers and Teamsters of a conspiracy to destroy his union. Many of the grape and lettuce growers, without elections or membership card checks, had rejected the Chavez union and signed contracts with the Teamsters.

Growers claimed that their previous contracts with the Chavez union were poorly administered and that their workers wanted to be represented by the Teamsters. An added element was the Chavez-organized boycotts.

Huge sums of money have been spent by all sides in taking their case to the public. The dispute has often pitted Catholic against Catholic, priest against priest.

RELIGIOUS groups have been involved in the farm labor dispute ever since its beginning. Catholic priests were assigned to minister to the farm workers, most of whom are Mexican Americans and staunch co-religionists.

The bishops have been involved in mediating the dispute over the years and had called for legislation to insure the rights of farm workers to organize into unions of their choice and for the right of secret ballot in any elections held.

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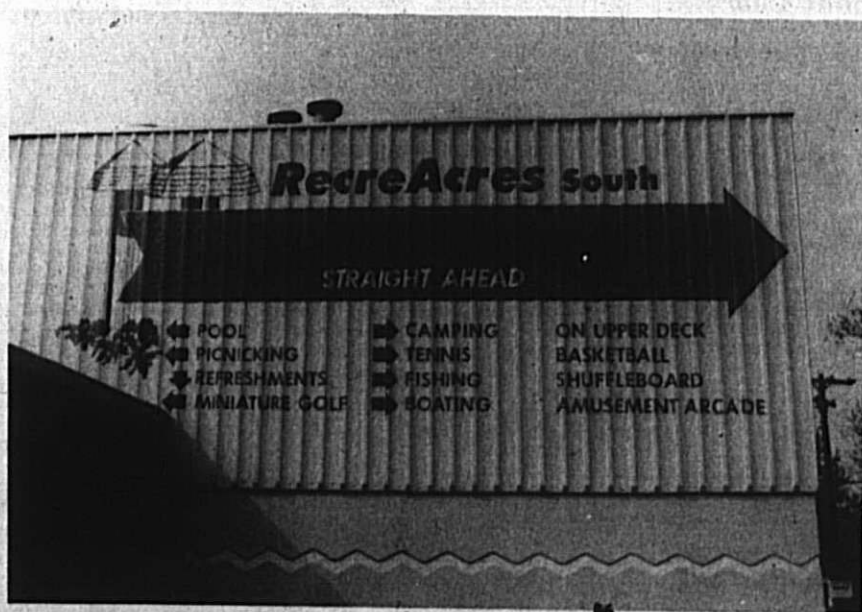
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## THE TACKER

## Hamburg revisited

BY FRED W. FRIES

The final chapter in the "saga of Hamburg" is now being written as construction began recently on the new St. Anne Church to replace the edifice which was destroyed in the disastrous tornado of April 3, 1974.

Readers will recall that virtually every home in the Franklin County rural community was leveled or seriously damaged in the lethal wind that swept through the quiet countryside that fateful Wednesday afternoon. Two of the residents lost their lives.

THE BRICK DUST had hardly settled when the stricken town of some 150 souls began to take steps to clear the wreckage and to rebuild their community. "Hamburg shall rise again," was the rallying cry, as the hard-working citizens gathered around their pastor, Father Thomas Lyons, who escaped with his life when the tornado reduced his two-story rectory to little more than a pile of bricks, and he emerged with only minor bruises.

The final chapter in the "Saga of Hamburg" as we noted, is now being written. Virtually all the damaged homes have been rebuilt or repaired, and construction has begun on the new St. Anne's Church. Appropriately, it is being built on the site of the old edifice. Bruno-Gutzwiller is the general construction contractor.

Parishioners are still gathering for Mass and other liturgical services in the basement of the home of the Bedel family, across from the church site, as they have since the day after the tornado.

SOMETIME NEXT spring or early summer the faithful of Hamburg will gather in their new church for the first time.

In the sanctuary worshippers will see a triumphant figure of Christ with the hands upraised instead of the traditional crucifixion portrayal. It will symbolize not only the Resurrection, according to Father Lyons, but also "a parish risen again." Then will the "Saga of Hamburg" be complete.

## Two ex-teachers buried at Woods

ST. MARY-OF-THE-WOODS, Ind. — Funeral rites were held recently here for two Sisters of Providence who were former teachers.

Sister Mary Grace Doyle, S.P., was buried on May 28. Surviving are two sisters: Frances Berkeley of Lake Forrest, Ill., and Helen Coppetta of Chicago.

Her teaching assignments included St. Anthony and St. Joan of Arc, Indianapolis, and St. Joseph, Terre Haute.

Sister Mary Lorenda Warpack, S.P., was buried on June 9. She retired from teaching in 1968. A brother, Henry Warpack of Chicago, survives.

Her teaching assignments were in Whiting, Ind., Chicago and California.

## Holy Cross sets Summer Festival

INDIANAPOLIS — Holy Cross parish will present its annual Summer Festival June 20, 21 and 22 on the grounds at 125 N. Oriental St. Former parishioners and the public are cordially invited.

Full dinners will be available for those who take time off from the games and amusements at the festival. \$500 in cash will be awarded on Sunday evening.

The proceeds of the annual festival have become one of the vital sources of revenue for the inner-city parish.

Ronald Bettag is festival chairman.

## BAZAAR SLATED

INDIANAPOLIS — The Ladies Club of St. Jude parish will sponsor its annual "Trash, Treasures and Trinkets Bazaar" Friday and Saturday, June 20 and 21, in the cafeteria at 5363 McFarland Road. Hours are from 8 a.m. until 5 p.m. each day.

Forty years ago Father Maurice O'Connor of Indianapolis was appointed state chaplain of the Knights of Columbus.

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## ARCHDIOCESE OF INDIANAPOLIS

## BUDGET AND ASSESSMENTS

Fiscal Year Ended June 30, 1976

|  | Actual<br>Year Ending<br>June 30, 1974 | Budget<br>Year Ending<br>June 30, 1975 | Projected<br>Year Ending<br>June 30, 1975 | Budget<br>Year Ending<br>June 30, 1976 |
|--|--|--|---|--|
| <b>Income</b>                                  |  |  |   |  |
| Archdiocesan Assessments                       | \$497,115                              | \$539,735                              | \$539,785                                 | \$539,785                              |
| Developm. Drives & Oth. Fees                   | 5,117                                  | 5,000                                  | 6,500                                     | 12,500                                 |
| Tribunal Fees                                  | 2,166                                  | 1,700                                  | 2,400                                     | 2,400                                  |
| Admin. Fee-Deposit & Loan Fund                 | -0-                                    | -0-                                    | 31,200                                    | 32,600                                 |
| Propagation of Faith-Span.Minis.               | -0-                                    | -0-                                    | -0-                                       | 9,235                                  |
| Net Income from previous year                  | -0-                                    | -0-                                    | -0-                                       | 22,763                                 |
|  | 504,458                                | 546,435                                | 579,885                                   | 619,283                                |
| <b>Expenses</b>                                |  |  |   |  |
| <b>Archdiocesan Offices</b>                    |  |  |   |  |
| Education                                      | \$136,370                              | \$155,000                              | \$155,000                                 | \$172,000                              |
| Communications                                 | 12,500                                 | 15,000                                 | 16,000                                    | 19,340                                 |
| Ecumenical Commission                          | 584                                    | 1,750                                  | 1,400                                     | 700                                    |
| Liturgical Commission                          | 6,029                                  | 7,500                                  | 7,500                                     | 8,000                                  |
| Personnel Board                                | 8,078                                  | 8,212                                  | 8,356                                     | 8,932                                  |
| Priests' Senate                                | 1,417                                  | 1,800                                  | 600                                       | 750                                    |
| Tribunal                                       | 34,445                                 | 35,000                                 | 34,787                                    | 38,000                                 |
| I.C.C. Coordinator                             | -0-                                    | -0-                                    | 1,200                                     | 7,000                                  |
| Vocation Director                              | -0-                                    | 7,732                                  | -0-                                       | -0-                                    |
| Office Bldg. (W. Georgia St.)                  | 15,687                                 | 16,000                                 | 15,500                                    | 17,376                                 |
| Total Arch. Offices                            | 215,110                                | 247,994                                | 240,343                                   | 272,098                                |
| <b>Chaplaincies</b>                            |  |  |   |  |
| Campus Ministry                                | 35,289                                 | 45,000                                 | 43,200                                    | 43,200                                 |
| Hospital Ministry                              | 6,760                                  | 6,300                                  | 9,840                                     | 10,560                                 |
| Spanish Ministry                               | -0-                                    | -0-                                    | 600                                       | 9,235                                  |
| Total Chaplaincies                             | 42,049                                 | 51,300                                 | 53,640                                    | 62,995                                 |
| <b>Archdiocesan Administration</b>             |  |  |   |  |
| Salaries                                       | 79,518                                 | 82,056                                 | 98,051                                    | 109,628                                |
| Expenses                                       | 76,321                                 | 67,900                                 | 72,811                                    | 78,992                                 |
| Total Administration                           | 155,839                                | 149,956                                | 170,862                                   | 188,620                                |
| <b>Assessments-Local &amp; National</b>        |  |  |   |  |
| Catholic University                            | 21,000                                 | 21,000                                 | 21,000                                    | 21,000                                 |
| Indiana Catholic Conference                    | 30,561                                 | 30,800                                 | 30,561                                    | 30,794                                 |
| United States Cath. Conference                 | 12,585                                 | 12,000                                 | 12,210                                    | 13,210                                 |
| Ind. Interreg. Comm. on Hum. Eq.               | 11,676                                 | 12,500                                 | 12,760                                    | 12,380                                 |
| Spanish Speak. Cath. Comm.                     | -0-                                    | -0-                                    | 686                                       | 686                                    |
| Other  | -0-                                    | -0-                                    | 200                                       | 200                                    |
| Total Assessments                              | 75,822                                 | 76,300                                 | 77,417                                    | 78,270                                 |
| <b>Insurance</b>                               |  |  |   |  |
| Liability, Excess Liability, Work. Comp., etc. | 15,505                                 | 18,000                                 | 14,860                                    | 16,680                                 |
| Total Expenses                                 | 504,325                                | 543,550                                | 557,122                                   | 618,663                                |
| Net Income                                     | 133                                    | 2,885                                  | 22,763                                    | 620                                    |

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## Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

## Stalling the refugees

The Senate subcommittee on refugees this week criticized the shabby treatment we are giving the Vietnamese refugees. A report described the resettlement program as a "shambles" and said it was paralyzed by drift and confusion.

Of the 131,000 refugees, 102,000 remain in camps, some still on the island of Guam, where health authorities warn about epidemics and weather forecasters urge evacuation before the onset of the typhoon season.

In this country, crowded tent cities on army bases hold the refugees in limbo, while bureaucratic procedures stumble ponderously forward. It is now feared that this time next year there will be a significant number of refugees still residing in the camps.

The bumbling is all the more frustrating to private agencies such as national and diocesan Catholic Charities offices which were requested to play the major role in matching sponsors and refugees. The agencies readily offered personnel and facilities but they have been on the ready for weeks now waiting for knots to be unraveled in the

red tape.

Of understandable concern is the need to identify any undesirable—criminals, corrupt Viet officials, etc.—and the untrainables—refugees with no education or skills and no English. The latter are going to be difficult, if not impossible, to meld into the average U.S. community. Their future may well be that of several hundred Vietnamese who fled with the French in 1954 and are living to this day in refugee camps in southeastern France.

But there are thousands upon thousands of other refugees who, with a little bit of help, will be able to resettle successfully. According to the Senate subcommittee report, there is no reason save bureaucratic ineptitude that they are not being processed and moved out of the camps with much greater speed.

The Ford administration evacuated the refugees as a humanitarian gesture and it magnanimously promised all necessary assistance in relocation. That promise must be redeemed with more grace and dispatch than has yet been shown.

## Some new recruits?

From the earliest days many Orthodox Jews have supported the Catholic battle for non-public school aid. Conservative Jews, on the other hand, have been among our most adamant opponents. There are very definite signs, however, that that opposition is being abandoned.

At the annual convention of the Rabbinical Assembly held recently in New York, Dr. Gerson D. Cohen, chancellor of the Jewish Theological Seminary of America, the major educational institution of Conservative Judaism, said that it is the task of all Churches "to redefine the separation of Church and State in ways that will permit us to assert the spiritual principles upon which the United States is based."

News coverage of the convention reported a growing sentiment among the younger rabbis for government subsidization of Jewish day

schools, of which there are more than 500 scattered across the country. Though the great majority of those schools are under Orthodox auspices, the number under Conservative sponsorship has been growing.

At the convention, the idea of an educational voucher for all schools, public and private, was frequently discussed and the number of proponents reported as sizable. "Old inhibitions about Church-State relations" were frequently criticized in the context of locating outside financing for the Jewish schools.

The apparent "about face" is a welcome development indeed. We hope it grows in volume and in muscle. The campaign for nonpublic school aid would be enhanced immeasurably with the enrollment of Conservative Jewish leadership. Now if we can get the Supreme Court to change its position...

## High priced whimsy

New York City, Newark, N.J., and sister cities across the country are economic disaster areas. Millions of Americans are worried about meeting the mortgage payments or have given up hope of ever owning their own home. And despite the embarrassing jolliness of White House forecasters, the unemployment lines grow longer each week.

Thus it is we feel an extra measure of gratitude for the whimsical little gift which Vice President Nelson Rockefeller intends to leave the nation when he moves out of Admiral House, the official residence of the Second Family.

Mr. Rockefeller bought a new bed for the residence—and what a bed! It's a \$35,000 brass-plated surrealist creation draped in mink. "Rocky's Dream Machine," as one magazine dubbed it, will become the property of the United States when the Vice President is finished with it.

Some more sober-minded citizens have labeled the gift as inappropriate for the times, even bordering on the obscene. On the contrary we find it comforting to know that the "filthy rich" are still with us and that they can afford to indulge their every fancy.

If all goes to confirm what the U.S. Catholic Conference said in its impressive study of economic injustice. The report stated that the great majority of wealth in this country is owned and controlled by a tiny percentage of the population. Less than 5% of the population owns 83% of all corporate stock and less than 2% receives three-fourths of all dividends and capital gains.

Moreover, according to the study, the poor and middle-class citizen pays three times to sustain the power of the wealthy: once in inflationary prices, once in greater proportion of income paid in taxes, and once in greater tax burdens because of the social consequences of economic

## A time to speak out, a time for silence

BY MSGR. GEORGE G. HIGGINS

Cardinal John Heenan of Westminster (one of three dioceses in the greater London area) has been seriously ill, off and on, for the past several years and, for that reason, is reportedly getting ready to retire ahead of schedule. At his own suggestion, the process for choosing his successor has already begun.

Despite his illness, the Cardinal still has the knack of communicating with the British public in simple and straightforward pastoral language fully intelligible to the average man in the street.

At a time when ecclesiastical leaders are often accused of either talking down to the public—confusing the public with long-winded theoretical statements—his pastoral letters are mercifully brief and invariably crisp and directly to the point.

The Cardinal is not and presumably would not claim to be a professional theologian or a specialist, with an original point of view, in any other academic discipline. He is, however, a good communicator.

RIGHT OR WRONG, he is capable of making himself understood—an art

which he acquired by dint of long experience, during his formative years in the priesthood, as a street preacher and popular parish missionary. I might add that he is also willing to take an independent (some would say an eccentric) stand on controversial issues, even at the risk of appealing to be out of step with the times.

He did this rather pointedly in his latest pastoral issued on Trinity Sunday. Stating his views on the role of ecclesiastical leadership in the political arena, he attributed the reluctance of bishops to give specific guidance on all the great issues of the day to two considerations: Too many statements would receive no attention, and many subjects have no specific Catholic dimension.

He gave as an example the national referendum on June 5 whether England should stay in European Common Market. He called this referendum "one of the greatest decisions" in Britain's history. "Catholics like other citizens are divided in their views," he noted. "It would be an abuse of my position to tell you how you ought to vote."

THE CARDINAL must have known when he wrote that statement that he would be accused in some circles of coping out on his responsibility, as an ecclesiastical leader, to give "prophetic" witness to the Gospel in the political order.

In other words, by refusing to come out either for or against continued British presence in the Common Market, he obviously—and consciously, I assume—ran the risk of at least appearing to have abdicated his leadership role as the ranking Catholic prelate in England.

For my own part, I admire him for having taken that risk. What he said about the right of Catholics to make up their own minds—and the corresponding responsibility of ecclesiastical leaders to respect that right—needed to be said. I am not suggesting that ecclesiastical leaders should never, under any circumstances, take a public position on controversial political issues. I am simply suggesting that, at a period in Church history when ecclesiastical leaders are being pressured more and more to exercise "prophetic" leadership, it was well for the Cardinal to remind his own people that this kind of leadership must be exercised with due respect for the freedom of all concerned.

THE GREAT German theologian, Father Karl Rahner, lays great stress on this point in a scholarly article, "The Function of the Church As a Critic of Society."

Rahner starts from the premise that the Church does indeed have a role to play as a critic of society. On the other

hand, he disagrees with those who think that this role is to be carried out primarily by the hierarchy.

The hierarchy, to be sure, has its own function to perform as a critic of society, but it must exercise this function in the form of "prophetic instruction." This kind of instruction, Rahner maintains, "implies a practical appeal to the freedom of Christians and of the world to make historical decisions, an appeal which leaves unimpaired in those to whom it is addressed the freedom to make historical decisions of their own and take personal creative responsibility."

PURSuing this point, Rahner concludes that "the main promoters of a function of social criticism of this kind in the Church are the Christians in general and their formal and informal groupings within the Church, in other words, the so-called laity themselves. Precisely in this respect the Christians themselves are something more than mere recipients of directives from the official bodies. They have to develop an autonomous initiative of their own for which they alone are responsible."

Presumably this is the point that Cardinal Heenan was trying to make in his recent Pastoral. I think his point was well taken.

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DALE FRANCIS SAYS

## Court still walling out Catholic students

BY DALE FRANCIS

It is possible to react to the Supreme Court's decision on the Pennsylvania auxiliary services law in many ways. Anger, disgust have been expressed and both are justified. My own reaction is one of sadness. It is a sad thing to learn that there are men in high office who have such an obvious antagonism towards religion and religious schools. It is a sad thing to learn that there are men in high office who think in such an inflexible manner, not thinking of children but of the barriers they have constructed and call separation of Church and State.

The first amendment on which a majority base their decision mandates religious neutrality, in the sense the federal government cannot establish an official religion. This simple provision has been twisted to a place that it is now conceived to justify an attack on the rights of those who exercise their freedom of religion.

What the legislators of Pennsylvania had provided was simple

fairness. They provided that all the children in schools in the state should receive equal benefits from certain auxiliary services.

IF SECULAR textbooks were provided to some, then the textbooks should be provided to all. If it was important to provide counseling, testing and psychological services, speech and hearing therapy, remedial studies and help for educationally disadvantaged students, then these services should be provided all students.

This is a common sense position. The taxes of all pay for auxiliary services. Therefore, reason proposes that all children should benefit.

But the Supreme Court majority said this was wrong. Since some of these children were in nonpublic schools, they should be deprived of the rights granted to others. If, the Court reasoned, these services were provided to students in religiously-oriented schools, then this "necessarily results in aid to the sectarian school enterprise as a whole." This, the Court reasoned, would constitute "an impermissible establishment of religion."

IT WAS RULED by the majority that textbooks could be loaned to students, since this was help directly to students, but three justices opposed even this.

The terrible thing is that a majority of the justices cannot see how their position violates freedom. They do not deny the right of Catholics to have their own schools but they place penalties upon those who exercise this freedom. As more and more services are added to public education, raising the tax burden of all, they limit those services only to those who exercise their freedom of choice by choosing public schools. A freedom that involves an increasingly burdensome penalty for its exercise soon becomes no freedom at all.

IT IS ENCOURAGING to know that three justices—Chief Justice Warren Burger, Justices William Rehnquist and Byron White—dissented from this decision. In the dissenting opinion, written by Burger, he said, "The court apparently believes that the establishment clause of the First Amendment not only mandates religious neutrality on the part of the government but also requires that this court go further and throw its weight on the side of those

who believe our society as a whole should be a purely secular one."

A fundamental error of the majority of the court is to confuse establishment of religion with establishment of a religious institution. In a very real sense, in this and in other similar decisions, the majority of the court has moved to establish secularism as a national religion.

THE SADNESS is that children are harmed. Public school education is in "deep financial trouble," the Wall Street Journal reports. We have naturally been concerned about the financial difficulties of our own schools but the truth is that public schools are in even deeper difficulties. Some of those difficulties have come because Catholic schools have been forced to close, turning hundreds of thousands of students to the public schools.

Catholic schools will continue because the Catholic people want them. But the Supreme Court makes the burden heavier and heavier by denying even the ordinary non-sectarian tools of the education process to children whose parents choose Catholic schools.

## Priest sees progress in North Vietnam

BY JOHN MAHER

WASHINGTON—North Vietnam is "a society which has solved the main problems of development," a Belgian priest-sociologist who has visited that country said here.

North Vietnam's society is one in which "no one suffers from hunger, no one is jobless and where health is the right of everyone, not just a privilege for those who can pay for it," said Father Francois Houtart, director of the Center for Socio-Religious Research at the Catholic University of Louvain, Belgium, and a professor of sociology at that university.

THE PRIEST, who visited North Vietnam for three weeks and traveled extensively there a year ago, said also there is "no doubt" about religious freedom in the country. Churches in rural areas, as well as in the cities, are open, he said.

"The regime in North Vietnam has been very tolerant in comparison with others, particularly China," Father Houtart said. He attributed that tolerance to the personality of Ho Chi Minh, the first president of North Vietnam and head of the Communist party there, who died in 1969.

The Church in North Vietnam has no property, except for the small plots of land needed to provide food for the parish priests in rural areas, Father Houtart said.

The Church has only one newspaper and no schools. Religious instruction is permitted only in churches, before or after Mass. The Church can print missals.

ALTHOUGH THE bishops, whom he

described as "old and conservative," have opposed Catholic participation in the government of North Vietnam, there are some Catholics "in high positions," the priest said, including the vice minister of culture. He noted also that there are three priests in the North Vietnamese parliament. There are about one million Catholics in the North Vietnamese population of more than 20 million.

The bishops and clergy are old and have a colonial theology of 40 years ago," Father Houtart said. "Even those who are progressive socially are conservative religiously. All wear the cassock. (Father Houtart wore a gray business suit at the interview). There has been little change in the liturgy."

"Relations between the government and the Church are difficult," the Belgian priest said, attributing that situation to the prominence of Catholics in the South Vietnamese army and government. "The majority of officers in the South Vietnamese army and the majority of members of its parliament were Catholics," he said.

He claimed also that Catholics from South Vietnam were used for intelligence and sabotage missions in North Vietnam.

ONE OF THE points of disagreement between the bishops and the government in North Vietnam, Father Houtart said, has been membership of priests in the Catholic Patriotic Association, founded during the war against the French from 1946 to 1954 and revived after the victory over the French. "The bishops did not have confidence in it," and opposed membership of priests in the organization, he said.

Father Houtart said that between "one-third and one-half of the clergy joined" the association, which is "still quite active."

The association favors a socialist approach to social and economic problems, "but from a practical rather than a theoretical point of view," Father Houtart said.

"The Church as an institution was so linked with French colonialism that that has been at the root of great difficulties," Father Houtart said. He said that the French naval bom-

bardment of Haiphong in November 1946, which killed 6,000 persons and marked the start of the Indochina war, was ordered by Adm. Thierry d'Argenlieu, a Carmelite priest.

DURING THE war between the French and the Viet Minh, the communist-led nationalist force, Catholics in some dioceses formed militias to fight against the Viet Minh, Father Houtart said, and, in some cases, priests commanded those militias.

Catholic opposition to the Viet Minh was one of the reasons for the heavy Catholic representation in the exodus

from North to South Vietnam in 1954, when the Viet Minh came to power, and for the killing of Catholics during the North Vietnamese land reform campaign of 1954-56, the priest said.

Now almost 100% of the communes, or local units of government in North Vietnam, are organized in socialist cooperatives, with common ownership of tools and land.

The priest contended that the model of development in use in North Vietnam has succeeded better in solving the problems of development than the one in use more widely in the countries of Asia.



"I TALKED TO OUR PASTOR AND IT DIDN'T HELP, I WROTE TO OUR BISHOP AND IT DIDN'T HELP, FINALLY, I SAID, 'I'M GOING TO SEE THE HOLY FATHER ABOUT THOSE AWFUL POT-HOLES IN THE CHURCH PARKING LOT.'"

### The CRITERION

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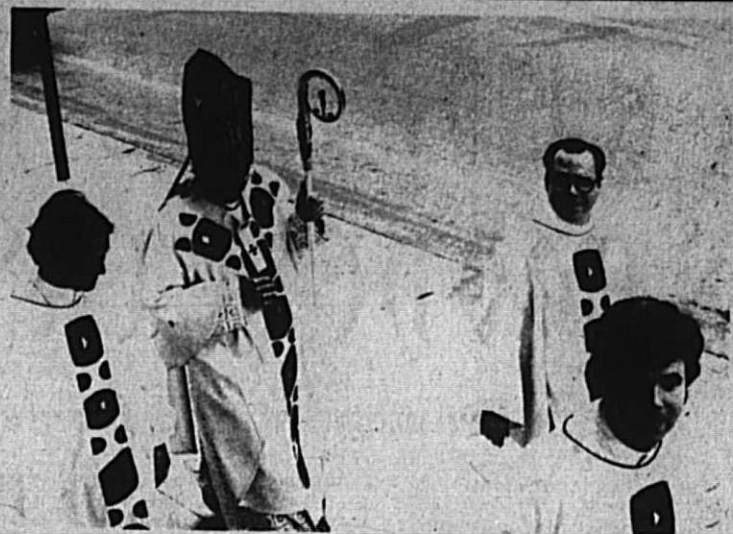
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## Biblical inspiration

BY MSGR. R. T. BOSLER

Q. You recently wrote: "The Bible in our Catholic view is the Church's book, written by the early Church with the help of the Holy Spirit, as far as the New Testament is concerned, and needing the Church, guided by the same Spirit for a proper understanding of what is contained in both the Old and New Testaments." Are we to regard the Old Testament as not being written by authors inspired by God? Are we to regard the New Testament as not being written by authors inspired by God? Why, if God's revelation is on-going, as you say, does not the Church add new books to the Bible?



A. There was something misleading about my answer. I did not want to imply that the Holy Spirit did not inspire the writings of the Old Testament, for He surely did. If you had lived in the first days of the Church, the only written Word of God, or Scriptures, you would have had was what we now call the Old Testament. You would have accepted these writings as the inspired written Word of God as did Jesus himself, though you would have been taught to interpret them in the light of the revelation made to us in Jesus. In his only Son made man, God told us all he can possibly tell us about himself and

what we are and what our destiny is to be in terms understandable for human beings. God exhausted his own abilities to communicate to us anything more than we are capable of understanding in this life in the humanity of Jesus. In Jesus we have the fullness of God's revelation for us. In this sense there is nothing to add to the revelation made to the Apostles and disciples of Jesus.

But how and what do we know about Jesus? There were collections of the sayings of Jesus and of stories about his miracles, accounts of his passion and death, and short statements of faith in his resurrection, and exultation before the Father, circulated among the first followers of the Apostles and disciples. St. Paul made the first attempts in his letters to give expression to what the early Church believed about Jesus and his meaning for mankind. The four Gospels were descriptions of the Jesus event made from four different points of view. Acts and the other letters and Revelation or The Apocalypse, helped complete the description. There were other writings of the early Church considered sacred and equally important. If you lived a hundred years after the Church began, you would not have known which writings considered sacred were to be Scripture in the same sense that the Old Testament was considered Scripture. It was not until after the middle of the second century that our present four Gospels, Acts and some

letters of St. Paul were generally considered inspired. There was doubt about Hebrews, Apocalypse, James, Jude, Philemon, 2nd Peter and 2nd and 3rd John. In Rome it was not until the fourth century that the Letter to the Hebrews and the Apocalypse were accepted as part of the canon of Scripture. In fact, it was not until the Council of Trent, in the middle of the sixteenth century, that the Church formally decided that all the books in our Catholic Bible must be considered inspired.

I am not saying that these books were not inspired until the Church declared them so, but that we did not learn for certain that they were all inspired until they were so declared. In this sense, there has been a development of revelation. I think I am safe in saying that it is possible—possible not probable—that a lost writing of the early Church could be discovered that the Church would recognize as having been truly written in Apostolic times and inspired. In this way the Church could add a book to the Bible.

When I said that God's revelation is on-going, I meant that the Church, as she finds new questions to ask as human knowledge develops, gradually understands better the revelation made in Jesus, contained in the Scriptures and in the traditional explanation of these writings.

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SCENES AT ORDINATION RITE—in the first photo above the three ordinands stand before Archbishop George J. Blasko to hear his fatherly words of instruction and admonition on the responsibilities of the priestly office they are about to assume. The ordinands, left to right, are: Rev. Mr. William Turner, Rev. Mr. Jack W. Porter and Rev. Mr.

Patrick A. Doyle. In the second photo Father Porter distributes Holy Communion. In the third photo the three newly-ordained priests make a joyous exit with Archbishop Blasko from the Cathedral. A reception followed the ceremony in the Cathedral High School gymnasium. (Photos by Dave Skripky)

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# RENEWAL AND RECONCILIATION

## Ecumenism and the Jews

BY MARCH H. TANENBAUM

The Vatican Guidelines on Catholic-Jewish Relations issued in January 1975 declared: "Christians must strive to acquire a better knowledge of the basic components of the religious tradition of Judaism; they must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience."

What are some of these basic components of Judaism? The most important fact that needs to be understood is: Judaism is NOT just another one of the world's great religions.

Judaism constitutes a Divine "breakthrough" in the consciousness of mankind. The Exodus from Egypt was a turning point in human history which decisively altered our conceptions of God, man, and society. The Lord God of Abraham, Isaac, and Jacob intervened in the events of history and brought about a mighty redemption of the children of Israel from slavery.

Their liberation was two-fold: They were liberated from the spiritual bondage of idolatry and paganism in Egypt. They were also liberated physically from persecution and oppression. From that moment of the Exodus and thereafter, the God of Israel was experienced as a redeeming God who identified Himself with His suffering slave people.

SO TRANSFORMING was the power of that experience of God as liberator, that the children of Israel and their Jewish descendants have reenacted the Exodus event each year for 3,500 years by means of the Passover Seder service. Jewish families, in unbroken continuity with the Biblical past, recall the Exodus not simply as a memorial of a past event, but as a living encounter with the Divine Presence in

[Rabbi Tanenbaum is national interreligious affairs director of the American Jewish Committee. A leader in the Jewish-Christian dialogue during the past 25 years, he was the only Rabbi present at Vatican Council II during deliberations which led to the adoption of the Vatican Council Declaration on Non-Christian Religions, repudiating anti-Semitism and calling for "fraternal dialogue" between Catholics and Jews.]

their midst, which commits them to struggle against idolatry, injustice, and oppression in every generation.

The Exodus, however, was not an end in itself, but was rather a prelude to Mount Sinai where God, out of His boundless grace and love, entered into a Covenant with Israel. Before Sinai, the Israelites were slaves, "untouchables" in Egypt's caste system, without any human dignity, disposable work-commodities whom Pharaoh could dispose of with the flick of his royal finger.

At Sinai, upon entering into the "Brit" (the Covenant) with the Lord of Israel and accepting to become the bearers of the Ten Commandments among the human family, these brick-making slaves were transfigured into a state of holiness. The entire people were to become "a kingdom of priests and a holy nation."

Each human life, no matter what his or her former status or indignity, became irreversibly the bearer of the Divine image. To the believer, nothing could thereafter change that appreciation of the infinite preciousness of human life—individual or corporate.

SINAI STAMPED upon Israel their indelible character as a "messianic people." The Covenant obligated them to carry out a task of redemption in society. Israel was to create a "model society" that did justice, loved mercy, and walked humbly with God.

And that is where the "land of Israel" comes into the picture. Just as God freely elected the People of Israel for a Divinely-appointed task, so God also elected through His Covenant with Abraham to choose the Land of Israel as the site for building the messianic society. "Now the Lord said unto Abram," the Bible records in Genesis 12:4 through 13:15, "for all the land which thou seest, to thee will I give it, and to thy seed forever."

From that time forward, across nearly 4,000 years, the Promised Land—Israel—became the center of orientation of the Jewish people, the scene of their Biblical origins and the setting for the Messianic future.

Only with that historic background in mind can one make sense of the powerful hold that Israel continues to exert on Jews everywhere today.

There is another central theme in Judaism: God's election of the Jewish people is permanent and is subject neither to cancellation nor replacement. As proclaimed in Deuteronomy 7 (and Psalm 89 and elsewhere in the Bible and in post-Biblical Rabbinic Judaism), "Know that the Lord thy God, he is God, the faithful God, which keepeth the covenant and mercy with them that love him and keep his commandments to a thousand generations."

THAT CERTAIN knowledge of the constancy and faithfulness of God who keeps His promises with His people "for a thousand generations" is the ultimate key to understanding how the Jewish people have endured anti-Semitic pogroms, Inquisitions, discriminations, ghettos, yellow badges of shame, even Auschwitz, and have prevailed to this day.

(For a bibliography on Jews and Judaism, write to Rabbi Tanenbaum, at the American Jewish Committee, 165 East 56th Street, New York, N.Y. 10022.)

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## The Catholic-Jewish Guidelines

BY FR. JOHN B. SHEERIN, C.S.P.

The ecumenical movement is by no means old or arbitrary and may be just at the beginning of its long-range influence, according to a comment in "The Journal of Ecumenical Studies" (Fall, 1974: p. 738). "An uncharted area of the ecumenical movement, now beginning to be taken seriously, is the relation between Christianity and Judaism."

This is certainly true of Catholic-Jewish relations in dialogue. The publication of the new Vatican "Guidelines" for Catholic-Jewish dialogue (January 1, 1975) has given a new impetus to this dialogue and has accelerated its pace. This is quite evident in the increased workload of our Catholic-Jewish Secretariat at Washington.

ONE OF THE REASONS for the spurt of activity is that Cardinal Willebrands' Committee, in presenting the new document, advocates a new perspective on the Jewish people. No longer is Judaism represented as a mere preparatory stage on the way to Christianity or as a religion that became obsolete with the founding of the Christian Church.

The "Guidelines" recognize Judaism as a faith rich in spiritual vitality, "a living community in the service of God, and in the service of men for the love of God." The "Guidelines" therefore urge Christians to see the Jews, not through Christian eyes, but to see and define them in the light of the Jews' own religious experience.

This document is the blueprint, the shape of things to come. A tone of compassionate sympathy for the Jewish people is suggested by the second sentence in the document. It recalls "the memory of the persecution and massacre of Jews which took place in Europe just before and during the Second World War." It goes on to deplore the fact that even as late as the time of Vatican II, the gap between Christian and Jew had

[Father John B. Sheerin, C.S.P., is the former editor of the "Catholic World," the oldest Catholic magazine in the U.S. His syndicated column for NC News Service is called "Sum and Substance" and is found in many Catholic diocesan papers. He was chosen by the Vatican as official Catholic observer for four international ecumenical meetings and acted as an expert at the Second Vatican Council. He has written frequently for Protestant as well as Catholic magazines and is the author of several books, including "A Practical Guide to Ecumenism." In February 1975, he was appointed General Consultant to the American Bishops' Secretariat for Catholic-Jewish Relations.]

widened to such an extent "Christian and Jew hardly knew each other."

This lack of knowledge, from the Catholic side, has been due not so much to benign ignorance but to a tragic misunderstanding of and misinformation about Judaism.

In the section dealing with Teaching and Education, the document calls attention to a number of areas in which Catholic teaching and scholarship have clarified murky notions about Jews such as the notion that the Jewish people are collectively responsible for the death of Jesus or the false impression that Old Testament Judaism constituted a religion of fear, wrath and legalism in contrast to the New Testament's message of love of neighbor. Since Vatican II, Catholic scholars have made exhaustive studies of Catholic textbooks and teaching materials and have published their findings—a great mass of ugly stereotypes of Jews, nasty fables about Jewish ritual murder of Christian infants and numerous other items that must be purged from Catholic teaching materials.

THE "GUIDELINES" go further than this. They warn preachers of homilies against falsifying the message of Scripture "especially when it is a question of passages which seem to show the Jewish people as such in an impossible light." The Vatican document also admonishes members of translation commissions to take special care in making translations of passages to be used at Mass which parishioners might misunderstand because of prejudice. The document cites as examples the word "Pharisee" and the term "the Jews" as this term is used in the Gospel of St. John. The New Testament references to the Pharisees are usually allusions to a certain type of Pharisee already being discredited by the Jews generally; they are not blanket condemnations of all Pharisees.

This Vatican document also shows a graceful sensitivity to Jewish sensibilities in warning Christians in dialogue that they must have a

sympathetic understanding of Jewish difficulties regarding the Incarnation. They are urged "to understand the difficulties which arise for the Jewish soul—rightly imbued with an extremely high, pure notion of the divine transcendence—when faced with the mystery of the Incarnate Word."

Cardinal Willebrands' Committee has given those working in the area of Catholic-Jewish Relations an immensely helpful series of suggestions, not an abstract theological treatise but a simple, brief, clear and practical set of recommendations based on actual experience in the dialogue these last 10 years, and addressed to Catholics anxious to get started in the dialogue on a local level. It will undoubtedly help immeasurably to dispel the misapprehensions that have so often clouded Catholic-Jewish relations.

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A rabbi leads a Passover service in the city where Jews around the world pray to be to celebrate the Exodus—Jerusalem. (NC photo by Thomas N. Lorusso)



Sabbath prayers during Passover season attract Jews from all walks of life to Torah being held aloft for public prayer in a square beside Jerusalem's Western Wall. (NC staff photo)

## The parish of 1985

BY FR. JOSEPH M. CHAMPLIN

This response, Pat, to your letter asking my ideas about the parish in 1985 and how we can prepare for those developments now, is running longer than expected.

So far I have projected three notions: greater pastoral planning in the parish, an integration of the institutional and spiritual elements within the Church, a closer unity among Catholics combined with an increasing sense of our alienation from the society in which we live.

Here are additional conjectures about the parish 10 years hence:

4. "I look for a balancing of the content and method approaches in religious education programs."

Some marvelous steps have been taken over the past decade to reach particularly our young people by more contemporary and effective teaching methods. Audio-visuals, value clarification, fun activities, experience packs, group discussion have tended to replace memorization and straight lectures.

Strangers to such programs will remark: "What has this to do with religion?" Those involved know these are but new means and tools to communicate ancient and traditional messages. Nevertheless there can be a tendency to become so enamored of the method that the content is overlooked.

With the developing trend I mentioned before in which Catholic values are less and less supported by the surrounding culture, we may see a greater need actually to teach or convey what are these truths and values, not merely clarify or deepen our awareness of them.

5. "The traditional, territorial parish will remain the dominant unit of the Church, but complemented by personal affiliations and small worshipping communities."

Predictions about the demise of territorial parishes run contrary to my observations here and around the country. Despite their many weaknesses, they will reach the greatest number of people and lasting or substantial progress in the Church ultimately depends on the progress of the territorial parish.

However, in these days of pluralism people should have the freedom to worship where they are most comfortable.

Our diocese has a long established official policy by which individuals or families may affiliate through registration with any parish they wish. It does not bring about massive crossing of territorial lines, but offers a legitimate option for those seeking a special arrangement. It works so satisfactorily that I am surprised when I run into priests or dioceses with rigid territorial concepts of the parish. I expect our own approach will eventually become standard procedure in the nation.

In addition, floating, interest-centered, small group worshipping communities connected to or separate from territorial parishes will probably continue to multiply, but never materialize as the main Christian cluster.

6. "The importance of Sunday liturgies will become even more evident."

Sundays have always been the day we reach most people in a parish. For the majority of Catholics, their only formal religious education after high school is the liturgy and the 10-minute homily. Moreover, the gradual secularization of contemporary society means the weekly Eucharist must serve as a prime antidote for false values and a major communicator of true principles. This presupposes, of course, the allocation of prime time, personnel, energy and budget for carefully prepared and prayerfully executed Sunday liturgies.

7. "Crucial moments of life will still be the best teachable opportunities and the occasions when Catholics and others are most disposed for a worship or religious experience."

Birth, death, sickness, guilt, growth, love plus personal family, business, national and universal crises throw us into contact with the

ultimate questions and mysteries of life. We are touched and troubled and turn to God for guidance and support.

Sensitive and concerned parishioners and parish leaders as well as liturgies which speak to these matters will have tremendous impact on those involved. The message of our Lord suddenly becomes personal and filled with meaning in such circumstances.

8. "I expect the parental preparation programs for first reception of the sacraments, already quite common, will become more and more perfected and form probably the most effective

adult religious education vehicle in a parish."

Those of us who have introduced such projects know both the opposition and obstacles as well as the personal benefits and parish growth connected with these parental activities.

Once again, like an old record, if the prevailing culture does not underscore our basic Christian values, then the fundamental unit, the family, must assume an even greater responsibility in transmitting and preserving the Lord's word.

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## Why Jewish people value traditions

BY MONIKA HELLWIG

If you have Jewish friends, you have probably noticed certain characteristics common among them. They are in the top brackets of the professions, the arts and business in disproportionate numbers. Their children tend to do very well in school. Even if a particular family is not wealthy to begin with, that family will probably become quite wealthy during the time you know them. Some non-Jews get discouraged and angry at this kind of competition, and feel that the Jews must be doing something unfair.

If you remain friends and find out more about your Jewish acquaintances, you may also discover that Jews are very seldom in court for criminal offenses, that their names usually head the lists for charitable contribution of all kinds, that they are deeply committed to helping fellow Jews in a variety of ways, that they are likely to be supporting not only a local synagogue but also some project or other in the State of Israel, and that they have jokes, music, customs, vocabulary, gestures which identify them to one another and which only Jews could enjoy and really understand.

SOMETIMES Christians resent these things and wonder why Jews cannot keep their religious convictions without being so clannish. Part of the reason, of course, is that most of the Jews we know were driven to this country by persecution, from Russia, from Eastern Europe, from Germany and elsewhere, and that they could not have survived without being clannish, any more than early groups of Irish immigrants could have done. But there is another, deeper reason, and that is that "being clannish" really is a key element of the Jewish religious tradition.

When Jews are deeply committed to the Jewish community, they are living in loyalty to God's covenant and election. Their way of life rests on the conviction that there is one only, all-powerful and all-caring God, who is concerned for all mankind and for each human person and who brings all mankind into an alliance with Himself. Jews see themselves as having been chosen, through no merit of their own, to play a special role within that alliance of all mankind with God.

A TRADITIONAL WAY of expressing that role is that they are to be a witness-people, a people invited to an intimate sharing in the wisdom of God's law for mankind.

All-pervasive in the Jewish way of life is the confidence that God loves us in spite of the injustices, wars, oppression and other evils that are rampant in the world, and that He has revealed to us the Law by which we can so live as to build a better world and finally redeemed from the consequences of evil deeds. The most characteristic prayer of Jews is the "Shema," the recollection that there is but one God and that life is only worthwhile if one loves God passionately and loves one's neighbor who is just like oneself.

Jews were certainly taught as a child to make that prayer the core of

His life (as Jews were in His time and have been ever since), and when He was asked as a preacher what was the most important thing to do in life, He referred immediately to that prayer (Mt. 22: 34-40; Mk. 12: 28-34; and Lk. 10: 25-28.) Looking back on everything that had happened after His death and resurrection, His followers realized that that was the core of His own teaching and that He had really added nothing to it, except the way He Himself had carried it out, making an utterly new beginning of human possibilities.

OF COURSE, not everyone saw it that way. Those who saw it that way were those whose own lives had been touched and deeply affected by Jesus or by the transformed lives of His followers. Many devout Jews through history could not possibly have seen it that way because they did not meet Jesus in person, and the followers they met were not transformed people at all. Today most of the Western world is Christian, but it shows little concern for peace, for the poor, the oppressed, the lonely, the disabled, the elderly, the handicapped.

What a faithful Jew must do in a world like that is to be loyal to his traditions, to live at least within the Jewish community that kind of love of God and love of neighbor that will establish a witness community within which there is social concern. If Jews tend to become wealthy, that is largely because other Jews help them. If they do well in studies, it is because they are brought up to have a sense of social responsibility and personal vocation. If they do not go to court for criminal offenses, it is because they are committed as a community to a far more comprehensive law promoting a decent and constructive way of life.

Surely what Christians should do in relation to the Jews is at least to respect them for their committed and integrated way of life, and to learn from them to see whether we can arrive at a better understanding of what it should mean to be a follower of the Jewish Jesus.

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## THE WORD THIS SUNDAY

Prepared by a group of Indianapolis priests.

ELEVENTH SUNDAY OF THE YEAR

"Fathering"

Exodus 19:2-6  
Romans 5:6-11  
Matthew 9:36-10:8

God fathers his people through difficult times. They are dear to him—dear enough for him to die for them. He gives of himself without thought for himself only for us. Am I as encouraging to others as God is to me?







**CADET BASEBALL CHAMPIONS**—This is the St. Pius X team which captured the 1975 CYO Cadet Baseball championship in an exciting 2-1 victory over Nativity last Friday. The pitcher, Jim Meloy, chalked up a no-hitter in the title game. The coaches are Jim Curtis, far left, and Larry Shuman.

## St. Pius X victory paced by Jim Meloy's no-hitter

INDIANAPOLIS — Jim Meloy hurled a no-hitter sparking his St. Pius X Cadet baseball squad to a 2-1 victory over Nativity for the CYO championship at Secenia's new diamond last Friday.

Nativity's Mark Tichenor fired a two-hitter for Coach Frank Meier's team. Jim

Curtis coached the champions.

The score was knotted 1-1 as St. Pius X came to bat in the top half of the seventh inning. Mark Walker scored the deciding run in that frame on an overthrow.

Nativity scored their one run on an error.

## Sr. Juliann dies

OLDENBURG, Ind. — The Mass of Christian Burial was celebrated for Sister Juliann (Alice) Scherpenberg, 45, Tuesday, June 10 in the Motherhouse chapel of the Sisters of St. Francis.

She had been a Sister for 27 years and was currently principal at St. Mary, Aurora. She had also taught at Holy Trinity and St. Francis de Sales schools, Indianapolis.

Sister Juliann was a

## CYO NOTES

Junior CYO'ers are reminded of the Golf Outing, Picnic and Outdoor Mass on Saturday, June 21. The Golf Outing is scheduled for Jack Ensey's Golf Center followed by the picnic and Mass at Marian College. Entries are due no later than June 18. Parents and families of the participants are invited to the picnic and Mass.

Entries for the Boys' Match Play Golf Tournament are due no later than June 19.

Entries for both the Sub-Novice and Archdiocesan Swimming Meets have been mailed and are due no later than July 2 and July 10, respectively.

Youth Council President Ed Loughery requests that all representatives meet next Monday, June 16, at 7:30 p.m. in the CYO Office.

graduate of Marian College.

She is survived by her father, Theodore Scherpenberg, Cincinnati; one brother, Theodore and four sisters, Mary Wanamaker, Dorothy Scherpenberg and Catherine Scherpenberg, all of Cincinnati, and Joan Scherpenberg, St. Petersburg, Fla.

## Remember them in your prayers

**CLINTON**  
† MARY JEAN TURCH, 78, Sacred Heart, June 3. Mother of Frank of Dana; and Mildred Stella of Danville; sister of Robert and Bruno Vascadin, both of Chicago; John of Illinois; and Eugene of Clinton.

**ENOCHSBURG**  
† CECILIA V. LITMER, 78, St. John, June 4. Wife of Leo; mother of James, Daniel and Joseph, all of Greensburg; Andrew of Batesville; and Mary Meyer of Greensburg; sister of Rose Gela and Adeline Scheldier, both of Greensburg; Clara Schulte of Batesville; Martha Hostel of Connersville; Veronica, Thie and Alma Hoffman, both of Indianapolis; and Anthony Volk of Batesville.

**INDIANAPOLIS**  
† JOHN H. THORNBURG, 73, St. John, June 4. Husband of Eleanor C.; father of Kathleen Noone.

† ALBERT J. WACHSMANN, 68, St. Augustine Home Chapel, June 4. No immediate survivors.

† ANTHONY J. SCHROEDER, 61, St. Anne, June 6. Husband of Ruth C.; father of Gerald; brother of Harry, Paul and Robert Schroeder, Adelaide Eck, Mary Stumph, Emma R. Mays and Dolores Boyce.

† BENJAMIN S. SCHUCK, 75, Little Flower, June 7. Husband of Marcella W.; father of Ellen Whitson; brother of Lillian Schuck and Esther Pine.

† MARY E. HUTCHINSON, 52, St. Michael, June 7. Wife of George; mother of George, Richard, Mary, Kathleen, Laura and Deborah Hutchinson; daughter of Robert F. O'Brien, Sr.; sister of Robert F. O'Brien, Jr.

† HELEN M. HAGEMANN, 77, Little Flower, June 7. Mother of Henry C. Hagemann and Evelyn Halpin; sister of Rose Dunn, Harriet Hubbard and Lucile Wycoff.

† MARGARET M. BURKE, 85, SS. Peter and Paul Cathedral, June 9. Sister of Della Burke.

† ELSIE L. KING, 83, St. Christopher, June 11. Wife of Joseph W.; mother of Rosemary F., Joseph and Michael King, Sharon E. Cooper, Nora K. Tetra; sister of Robert J., Theodore C. and Frederick J. Miller and Erma F. Herford.

† ROSEMARY T. SZUMILSKI, 42, St. Gabriel, June 11. Wife of Walter C.; mother of Walter and Judy R. Szumilski; daughter of Mr. and Mrs. John L. Conway; sister of Anna M. Garber.

**NORTH VERNON**  
† HENRY J. ELSNER, 83, St. Mary, May 28. Father of Martha French, Agnes Cardinal, Stella Vogel, Helen Haversperger, Ambrose, Carl, Paul, Omer and Oscar Elsner. Brother of Tillie Haettlich, Frank and John Elsner.

**RICHMOND**  
† FRANK P. MITCHELL, 82, St. Andrew, June 4. Father of Eugene of Wasco, Calif.; Harold of New Castle; and Clarence of Connersville.

† HELEN T. BOEHM, 63, St. Mary, June 3. Mother of Diane Lewis and Paul T. Boehm, both of Richmond.

† JOHN A. (Jack) KURKOWSKI, 79, Holy Family, June 7. Father of Jack L. of Mooreville; and Donna; brother of Elmore of Fond du Lac, Wis.; Lilo Schreier, also of Fond du Lac; and Mrs. Louis Langlois of Wakefield, Mass.

† HAZEL L. HEAVER, 68, St. Andrew, June 7. Mother of Patricia Tschlog of Richmond and Madopna Hall of Indianapolis.

**ST. JOSEPH HILL**  
† JANICE C. SCHMELZ, 23, St. Joseph, June 3. Wife of James A. Schmelz; daughter of Mr. and Mrs. Frank Rauck of Sellersburg; sister of Doris Warren, Evelyn Blankenship, and Ruth and Margaret Rauck, all of Sellersburg.

**TELL CITY**  
† WILMA L. HARPENAU, 48, St. Paul, June 2. Wife of Merle; mother of Sharon, Schneider of Evansville; daughter of Nora Rickenbaugh of Bristol; sister of Loretta Epple of Tell City; Golda Aders of Bristol; Darrell Rickenbaugh of Jessup, Ga.; and Archie Rickenbaugh of Dixon, Tenn.

† ANNA C. MORAN, 82, St. Joseph, June 7. Mother of Mrs. George Eddy of Lynnfield, Mass., where the deceased lived recently, and grandmother of Michele Eddy, also of Lynnfield.



**50TH ANNIVERSARY**—Mr. and Mrs. Norbert Frey will observe their 50th wedding anniversary with the traditional Mass of Thanksgiving at 2 p.m. Sunday, June 22, in St. John's Church, Dover. A reception will follow in the parish hall to which all relatives and friends are invited. They are the parents of Mrs. Pat Labadie, Sister Naomi, O.S.F., Mrs. Rita Owens, Don, Cal, Brother Thomas, C.S.C., and Paul.

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## Results of

## Catholic Charities Mothers' Day Appeal

(These amounts recorded are as of May 30, 1975)

| Parish                            | Amount     | Parish                     | Amount    |
|-----------------------------------|------------|----------------------------|-----------|
| INDIANAPOLIS                      |            | Connersville               | 926.65    |
| SS. Peter and Paul                | \$3,372.50 | Dover                      | 459.00    |
| Assumption                        | 105.00     | Enochsburg                 | 392.00    |
| Holy Angels                       | 510.14     | Greensburg                 | 3,855.43  |
| Holy Cross                        | 1,036.31   | Hamburg                    | 141.00    |
| Holy Name                         | 2,737.13   | Knightstown                | 26.32     |
| Holy Rosary                       | 523.35     | Lawrenceburg               | 1,095.07  |
| Holy Spirit                       | 2,682.17   | Liberty                    | 60.00     |
| Holy Trinity                      | 773.25     | MADISON                    |           |
| Immaculate Heart of Mary          | 3,349.50   | St. Mary                   | 518.00    |
| Nativity of Our Lord Jesus Christ | 389.00     | St. Michael                | 406.00    |
| Our Lady of Lourdes               | 2,336.86   | St. Patrick                | 331.52    |
| Our Lord Jesus Christ, King       | 45.00      | Milan                      | No Report |
| Sacred Heart of Jesus             | 1,701.85   | Millhouses                 | 411.00    |
| St. Andrew, Apostle               | 1,724.78   | Morris                     | 234.00    |
| St. Ann                           | 151.00     | Napoleon                   | 211.61    |
| St. Anthony                       | 1,018.71   | New Alsace                 | 990.00    |
| St. Barnabas                      | 2,688.00   | New Castle                 | 84.55     |
| St. Bernadette                    | 687.10     | New Marion                 | 1,220.00  |
| St. Bridget                       | 755.00     | North Vernon               | No Report |
| St. Catherine                     | 1,004.60   | Oak Forest                 | 425.00    |
| St. Christopher                   | 2,327.36   | Oldenburg                  | 470.00    |
| St. Francis de Sales              | 428.20     | Osgood                     |           |
| St. Gabriel                       | 1,771.50   | RICHMOND                   |           |
| St. James, the Greater            | 826.00     | Holy Family                | 1,459.00  |
| St. Joan of Arc                   | 2,478.48   | St. Andrew                 | 848.00    |
| St. John                          | 1,694.00   | St. Mary                   | 1,958.45  |
| St. Joseph                        | 368.00     | St. Anne (Jennings Co.)    | No Report |
| St. Jude                          | No Report  | St. Dennis                 | No Report |
| St. Lawrence                      | 3,364.00   | St. Joseph (Jennings Co.)  | No Report |
| St. Luke                          | 12,526.00  | St. Leon                   | 437.50    |
| St. Mark                          | 667.00     | St. Mary-of-the-Rock       | No Report |
| St. Mary                          | 1,314.49   | St. Maurice                | 318.05    |
| St. Matthew                       | 4,037.00   | St. Nicholas (Ripley Co.)  | 236.70    |
| St. Michael, Archangel            | 2,899.57   | St. Peter (Franklin Co.)   | 268.00    |
| St. Monica                        | 2,574.50   | St. Pius                   | No Report |
| St. Patrick                       | 1,285.25   | Vevay                      | 50.00     |
| St. Phillip Neri                  | 1,433.50   | Yorkville                  | 219.80    |
| St. Pius X                        | 4,394.95   | Rushville                  | 636.00    |
| St. Rita                          | 1,022.30   | Bradford                   | 407.25    |
| St. Roch                          | 2,104.08   | Charlestown                | 31.00     |
| St. Simon                         | 1,140.00   | Clarksburg                 | 2,274.95  |
| St. Therese of the Infant Jesus   | 4,135.29   | Corydon                    | 92.00     |
| St. Thomas Aquinas                | 2,336.70   | Frenchtown                 | 159.65    |
| Brownsburg                        | 1,190.90   | Henryville                 | 294.93    |
| Danville                          | 727.30     | JEFFERSONVILLE             |           |
| Edinburg                          | 232.50     | Sacred Heart               | 1,400.44  |
| Fortville                         | 376.00     | St. Augustine              | 1,246.90  |
| Franklin                          | 381.00     | Lanesville                 | 999.00    |
| Greenfield                        | 1,078.67   | Milltown                   | 46.00     |
| Greenwood                         | 1,675.00   | Navilleton                 | 234.00    |
| Martinsville                      | 1,015.09   | NEW ALBANY                 |           |
| Mooreville                        | 832.25     | Holy Family                | 2,357.92  |
| Plainfield                        | 816.00     | Holy Trinity               | 4,012.77  |
| St. Vincent (Shelby Co.)          | 264.00     | Our Lady of Perpetual Help | 1,473.75  |
| Shelbyville                       | 1,571.95   | St. Mary                   | 2,627.25  |
| St. Paul (Decatur Co.)            | 15.00      | New Middleton              | 111.00    |
| Bedford                           | 1,167.47   | St. Joseph Hill            | 373.34    |
| BLOOMINGTON                       |            | St. Mary-of-the-Knobs      | 650.70    |
| St. Charles                       | 2,079.03   | St. Peter (Harrison Co.)   | 48.00     |
| St. John                          | 1,074.30   | Salem                      | 399.87    |
| St. Paul Catholic Center          | 574.00     | Scottsburg                 | 327.63    |
| Brownstown                        | No Report  | Sellersburg                | 415.98    |
| Cannelton                         | 230.60     | Starlight                  | 341.00    |
| Derby                             | 148.00     | Brazil                     | 636.60    |
| French Lick                       | 414.66     | Clinton                    | 831.95    |
| Fulda                             | No Report  | Fontanet                   | 168.00    |
| Leopold                           | 133.00     | Greencastle                | 727.00    |
| Magnet                            | 93.00      | Montezuma                  | 557.00    |
| Mitchell                          | 96.00      | Rockville                  | 560.74    |
| Nashville                         | 144.00     | St. Mary-of-the-Woods      | 682.50    |
| Paoli                             | 180.05     | Seelyville                 | 310.20    |
| Seymour                           | 749.00     | Spencer                    | 94.00     |
| St. Croix                         | 39.65      | TERRE HAUTE                |           |
| St. Isidore (Perry Co.)           | 2.00       | Sacred Heart of Jesus      | 754.50    |
| St. Mark (Perry Co.)              | 323.00     | St. Ann                    | 683.67    |
| St. Meinrad                       | 286.00     | St. Benedict               | 1,110.00  |
| Siberia                           | 86.00      | St. Joseph                 | 1,632.66  |
| Tell City                         | 1,379.55   | St. Margaret Mary          | 368.00    |
| Troy                              | 262.75     | St. Patrick                | 4,179.60  |
| Aurora                            | 553.00     | West Terre Haute           | 335.20    |
| Batesville                        | 1,926.60   | OTHER                      | 1,803.00  |
| Brookville                        | 1,514.60   |                            |           |
| Cambridge City                    | 31.00      |                            |           |
| Cedar Grove                       | 810.92     |                            |           |
| China                             | 204.35     |                            |           |
| COLUMBUS                          |            |                            |           |
| St. Bartholomew                   | 307.05     |                            |           |
| St. Columba                       | 942.75     |                            |           |

TOTAL—\$163,066.01



## VIEWING WITH ARNOLD

## Kirk Douglas rides again

BY JAMES W. ARNOLD

If you don't think cynicism is the post-Vietnam, post-Watergate mood, check out a new film called "Posse," which is the latest attempt to rewrite the threadbare Western Myth with traditional heroes as villains and vice versa. Cowboy

buffs may get an extra charge because Bruce Dern, who supported himself for years as a sleazy-psychotic western bad guy, is the sympathetic outlaw, and the no-good lawman is aging but still dimple-chinned Kirk Douglas.

In this flick, which is as subtle as a straight-up martini, Douglas is an ambitious Texas marshal reminiscent of Wyatt Earp, as well as himself, John Wayne and Hank Fonda in dozens of vintage hoss operas. He gathers an efficient posse of six straight-shooting all-American boys and tracks down amiable gunslinger Dern.

We know Dern is a nice guy because he robs only the greedy railroads and warns ambitious young sheriffs before he has to shoot them down.

WHILE DOUGLAS is making dishonest political hay—he wants to be a law-

and-order U.S. Senator—in the dumbest typical Western town you ever saw. Dern ingeniously escapes, makes fools of his pursuers, and comes back with Douglas as his prisoner.

As the clean-cut posse moves in for the rescue, Dern solves the problem by offering them more money than Douglas did. They all ride off for the hills, and the joys of outlawry, while

Douglas stands in the dust, waving his fist in front of his battered campaign posters.

DERN EXPLAINS the neat trick this way: "Honest men stay honest only as long as it pays." To Douglas, he adds: "You can't ride to

Washington over the body of a dead man. That's bull. There's enough of that in Washington already."

More typical of the script's brilliance is a disconsolate Indian Billy Jack-type, one of the possemen, who knows Douglas' railroads don't hire Indians. "Do you hire Indians?" he asks Dern, significantly. Douglas directs the movie.

Westerns sure ain't what they used to be. Neither is the country. But a few more films like this may bring back Tom Mix and Roy Rogers in time for the bicentennial. [Rating not yet available.]



## The week's TV network films

## THE PEOPLE NEXT DOOR

(1970) (CBS, Friday, June 13): Despite an excellent cast, this souped-up melodrama exploits, rather than enlightens, the current interest in affluent suburban teen-age drug problems. The harassed parents include Eli Wallach, Julie Harris, Hal Holbrook and Cloris Leachman. Not recommended.

## ONE MORE TIME

(1970) (CBS, Friday, June 13): The second and last in the happily short-lived series about Salt and Pepper (Sammy Davis and Peter Lawford), the London nightclub operators who spend their off-hours adventuring as private detectives. Not recommended.

## CALL ME BWANA

(1963) (NBC, Saturday, June 14): One of the lesser Bob Hope comedies, mixing an African safari with Cold War secret agent stuff. Arnold Palmer (in his golfing prime) makes a guest appearance, and the glamor is provided by Anita Ekberg. Not recommended.

## THE LANDLORD

(1970) (ABC, Saturday, June 14): The first film by Hal Ashby

## ("Harold and Maude,"

"Shampoo"), this is an unlikely comedy about a naive rich youth (Beau Bridges) who unintentionally becomes a ghetto landlord and gets educated by such tenants as Pearl Bailey, Lou Gossett and the late Diana Sands. Hip, good-natured, and often fun to look at, with a fine performance by Lee Grant as Bridges' very prejudiced Mama. Satisfactory for those who appreciate the offbeat.

## MONEY FROM HOME

(1953) (ABC, Sunday, June 15): A relic from the vault. This is a Martin-Lewis comedy from their heyday, in which they play a couple of Damon Runyon characters dangerously mixed up in a fixed horse race that becomes unfixed. Mainly of historical interest.

## YOU CAN'T WIN 'EM ALL

(1970) (NBC, Thursday, June 19): Tony Curtis and Charles Bronson swashbuckle their way through this silly 1920's adventure set in Turkey. The only rewards are the rare glimpses of the Turkish locales, and a chance to see matinee idol Fikret Hakan. Not recommended.

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TO OBSERVE JUBILEE—Mr. and Mrs. Hugh R. Sullivan will participate in a Mass of Thanksgiving at 1:30 p.m. Sunday, June 22, in Little Flower Church, Indianapolis, in observance of their 50th wedding anniversary. A son, Father David Sullivan, Maryknoll missionary, will be the celebrant. A reception will follow in the school hall for relatives and friends. The couple asks that gifts be omitted. Other children in addition to Father Sullivan are: Hugh R. Sullivan, Jr., and Mary Jo Fontanella, both of Indianapolis, and Don A. Sullivan of Fairfield, Conn.

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REGULAR MONTHLY MEETING  
Sunday, June 22 — 3 p.m.  
Sacred Heart Church  
Annual Retreat — June 27, 28, 29 at Alverna  
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